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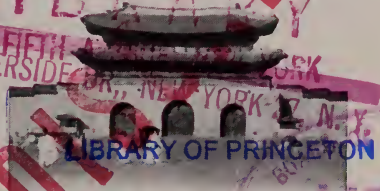
A MARKET SCENE IN THE CITY OF SEOUL

The Korea Mission

OF THE

Methodist Episcopal Church

GEORGE HEBER JONES



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KOREA MISSION

COUNTRY AND PEOPLE

Korea is an interesting country occupied by an interesting people. The hasty and superficial observation of tourists has classified the Koreans as a people either decadent or moribund, and one writer has even gone so far as to assert that they are so degenerate that they are beyond redemption. Such views, however, are not shared by those familiar with the history and character of the peninsular people. As a nation they have a past stretching back into prehistoric ages. For at least three thousand years they have maintained their foothold in the peninsula, and though often harassed and attacked by the mighty empires which surround them, have until the recent annexation by Japan survived the dangers of foreign invasion and alien conquest, warding off the perils of absorption, and though sometimes compelled, because of weakness in numbers and resources, to submit to *force majeure*, have maintained their individuality.

As a Nation

History bears witness to their inventive genius. In 1592 they built a suspension bridge across the Imchin River north of Seoul, using for the cables strands of tough fibrous vine, twisted together and anchored securely at the ends. Bridge building has fallen into decay in Korea since then, but they undoubtedly discovered for themselves the rudiments of the very highest form of this art. They also invented a mortar and bomb which was known as "the flying thunderbolt," and at the time of the Japanese invasion in the sixteenth century, they devised an iron-clad war vessel, which they called the Tortoise Ship because it was built in the form of a tortoise. The head was used for ramming, and the iron scales of its back could be lifted for shooting fire arrows. It played as large a part against the foe of that day as the little Monitor did in the conflict between the North and

Inventive Genius

the South in our own country. The Koreans used movable metal type before the days of Gutenburg, and the books produced by those first fonts are among the most beautiful specimens of Asiatic typography. Some of the best brass ware in the world is made in Korea. The record of the Koreans as laboring men outside of their own country is high, while in the mining and other modern enterprises of Korea they stand well.

History bears witness to the intellectual acumen of the Korean people. The bibliography of works written or translated by native authors includes over three thousand different books. They possess a simple phonetic alphabet of twenty-five characters, invented in the fifteenth century under the patronage of one of the first sovereigns of the former dynasty. The long years during which the people slept, in a seclusion which earned for them the name of the hermit nation, have put them at a disadvantage. Their sudden call into the bright light of modern international intercourse has given them no time in which to make preparation to appear in a garb worthy of their history and character. This condition, however, is now being corrected and Christianity is playing an important part in the transformation.

Korean Intellect

Special attention has been directed to the international importance of Korea, which has been out of all proportion to its territorial extent. Situated in the very heart of the Far East, and surrounded by three great empires, China, Japan, and Russia, it has been so related to these nations that it has been impossible for them to undertake any great movement without first determining Korea's relation to it. Because of her geographical and political significance, Korea was the precipitating cause of both the Japan-China and the Russo-Japanese wars, and may, therefore, be regarded as the fountain head of that course of events which has followed upon those great conflicts and changed the alignment of political forces in Asia.

Strategic Position

This political significance of Korea is an index of her religious importance. There is a parallel between the position of Korea in the Far East of to-day and that of Palestine in the

world of her time, for just as Palestine, because of her central geographical position, became the easy point of approach to the great empires about her, and from her passed to them the knowledge of the revelation of the true God, so Korea, because of her geographical situation, is the easiest point of approach, from a religious viewpoint, to the great empires which surround her. The attention of Japan, China, and Russia alike has been focused for some years upon Korea. God takes this opportunity to bring to pass before their vision one of the most remarkable triumphs of the Christian faith recorded in history. Thus the marvelous progress of Christianity in Korea has on the one hand become a modern apologetic both to Japan and to China on the divine nature and claims of the Christian faith, while on the other hand it has gladdened and inspired the whole Christian world.

Religious Significance

The best authorities give the area of Korea as 92,000 square miles, being about the size of the State of Oregon, or 10,000 square miles larger than all New England, with the States of New Jersey, Maryland, and Delaware added. Korea is peninsular in form, extending between the Japan and Yellow Seas through 9 degrees of latitude, 34° to 43°. It is surrounded by warm ocean currents which considerably modify the climate, making it one of the best in the world. Korea has 1,740 miles of shore line. From Fusan on the south to the Russian border at the Tumen River on the north, the eastern coast is extremely steep and precipitous and good harbors are few. On the west, along the Yellow Sea, the coast line is made up mostly of low-lying plains, pierced by many rivers and streams. The harbors are more frequent on this side, but are rendered difficult of access by the high tides which rise in some seasons to nearly forty feet.

Physical Features

The Korean peninsula is quite mountainous in character, there being no great plains. It is penetrated by a single mountain chain, which, rising in the far north, extends southward, keeping close to the eastern coast, but with lateral ranges extending westward practically across the entire peninsula. The northern point of this system is Paiktusan, or Old Mount

Whitehead, an extinct volcano, 9,000 feet high, the crater of which is filled with a beautiful and mysterious lake. This mountain system terminates in the extreme south in Mount Halla, another extinct volcano, 7,000 feet high, on the island of Quelpart.

The mountainous nature of the country prevented the development of wheeled vehicles in Korea, and methods of locomotion were, until the coming of the railroads, very primitive. The Koreans are good pedestrians and think nothing

SCENE ON THE TAIDONG RIVER BELOW PYENGYANG

of making walking tours from one end of the empire to the other. They love the scenery of their native land, much of which they have celebrated in song and story.

The climate of Korea is pleasant and healthful. The extremes of temperature range at Seoul from 9 degrees below zero to 98 degrees above. During the winter, ice forms on the rivers and snow falls in a limited quantity. The rainy season occurs during July and August, and in some years as high as 25 inches of rain have fallen during these two months. The average annual rainfall is 36 inches.

Climate

In the fall, the days shorten and the cold slowly and steadily increases, until the extreme point is reached in January. A cloudless sky and a clear sun render a Korean winter the most delightful period of the year.

Rivers

There are five principal rivers. The Amnok or Yalu forms the boundary between Korea and China for 175 miles. The Tumen drains the lake in the extinct volcano Paiktusan, and flowing northeast forms the boundary between Korea and Manchuria, until it strikes the Russian border, where for 11 miles it separates Korea from the dominions of the Czar. The Taidong, one of the most beautiful and the largest of the waterways, drains the great provinces of Pyengan and Whanghai, and has the city of Pyengyang, the metropolis of the north, on its banks. The Han, another beautiful river, which almost bisects the peninsula, rises within 30 miles of the Japan Sea, flows westerly across the peninsula, and empties into the Yellow Sea at Chemulpo. The Korean capital, Seoul, is situated in the Han Valley, 26 miles from its mouth by rail. The Nakdong is in the south, and is said to be navigable for 140 miles by vessels drawing not more than four and one-half feet. It rises in the central part of Korea, and, flowing south, empties into the Japan Sea at Fusan.

Railroads

Until recent times these rivers formed the chief means of communication, but shortly after the China-Japan War began the era of railroad development in Korea, with the result that there is to-day a trunk-line system extending from Fusan on the south to the Yalu on the north, where it connects with the South Manchurian Railway, and thus with both the Chinese and the Trans-Siberian systems. It is now possible to take a train in Seoul and go by railway to Berlin, Paris, Saint Petersburg, Vienna, Rome, or London. The journey from Seoul to London can be made in sixteen days, and through tickets can be purchased in Korea.

Korea is divided into thirteen provinces, comprising 330 counties. Until 1910 it was ruled by its own imperial house, with a cabinet and central government and provincial and county establishments. On August 22, 1910, the Emperor signed a treaty of annexation with Japan, and Korea as a

separate political state under its own rulers came to an end. It is too early to indicate what changes Japan may introduce into the governmental economy of Korea, but doubtless the old order will not be materially altered in the country at large, natives serving as governors of provinces and magistrates of counties. The affairs of the central government will be administered by the newly created Japanese colonial office, which, in addition to Korea, has charge of Formosa and the leased territories in China. A governor-general with full staff of administrative officers will represent the colonial office in Korea.

Government

In 1905 Korea had become a protected state of Japan and Korean affairs of state had been guided by a residency general there with a full official staff. During the five years of this arrangement the suzerain power had been practically in control of the administrative machinery, possessing both the authority to originate matters of government and a veto on measures proposed by the Koreans which Japan judged unwise. Japan was in charge of judicial affairs during this period, and there are a number of circuit and district courts now in operation, mostly under Japanese judges. There is also a police and gens d'armes force of 13,000 men for the maintenance of order in the peninsula. At the present time the work of reorganizing the government along the new lines is proceeding rapidly.

The government estimates the population of Korea at fourteen millions. The Koreans are a strong, sturdy race, possessing a good physique, a keen mind, and, under favoring influences, a docile disposition. Their main occupation is agriculture, the chief crops being rice, barley, beans, and other vegetables. Cotton is also becoming an important product. Large quantities of tobacco are raised. The country produces very fine fruit, including apples, peaches, plums, apricots, persimmons, and berries of various kinds, also a fine variety of English walnuts and chestnuts. It is estimated that sixty per cent of the arable land is already under cultivation. Recently there has been a special awakening of interest in forestry and, under govern-

Agriculture and Mining

FORMER EMPEROR OF KOREA

ment auspices, millions of seedlings have been set out in various parts of the land. The mineral wealth is very great. One hundred and eighty-four mining concessions have been granted, mostly to Japanese capitalists. The output of the iron mines will reach tens of thousands of tons annually. There are vast quantities of coal; copper, silver, lead, and graphite are also found.

BRINGING IN THE SHEAVES

Distribution of the Population

Korea possesses few large cities, the principal ones being Seoul, with a population of 200,000; Songdo, Pyengyang, and Taiku, 60,000 each, and Chemulpo and Haiju, 20,000 each. The great mass of the people live in small towns, villages, and hamlets, ranging from a few families up to aggregations of 6,000 people or more. This is due to the agricultural life of the people, there being as yet no manufacturing industries on a large scale to gather the people into cities, though already there are the beginnings of a number of important industries.

This rapid survey of the physical features of Korea will give an idea of some of the conditions confronting the missionary in his work. In this mountainous country, with its fertile valleys, thickly populated in the central and southern portions, with many hundreds of villages, much of the land can best be reached by means of pedestrian tours. In connection with the work of preaching the gospel, missionaries have walked five thousand miles a year over the mountains and valleys in order to bring the message

Modes of Travel

of Christianity to the people. A great deal of itineration is also done by means of the sampan, or house boat, and the native junk. The word sampan is derived from "sam," "three," and "pan," "boards"; that is, a boat of three boards. The sampan is a much larger structure than its name would imply, being a sail boat 20 or 30 feet long, with a small cabin in the bow into which a man may crawl at night. If the missionary does not own his own sampan, and has hired one, he finds that other things crawl there also. The sampan constitutes a primitive but useful method of travel. By the construction of government highways connecting important centers, facilities for itineration have recently been greatly improved.

ON THE WAY TO MARKET
"PIG-A-BACK"

The twelve or more millions of Koreans speak one language, which has been greatly modified through the introduction of Christian words and ideas, and the new scientific and technical phraseology made necessary by modern education. It is marvelous to note the effect on the thought life of the Korean people of the introduction of the clear, lucid conceptions of Christianity concerning God and man, moral government, the higher life and the future life. It has amounted to an intellectual revolution.

Language

In writing, the Korean alphabet, known as the Unmun, has been used by the Christian missionaries, and the Bible and most Christian literature is published in it. All educated Koreans are familiar with the Chinese ideographs which form the basis of their education. Chinese is the *lingua franca* of the far eastern nations, and though Koreans, Japanese, and Chinese people may not be able to communicate with each

other by word of speech, they can make themselves mutually understood by means of the written Chinese.

The Koreans set high value upon scholarship and feel deep reverence for all members of the teaching profession. Before the coming of Christianity, it is estimated that less than ten per cent of the population, including the members of the nobility, could read. Very few women could read at all and there were no schools for girls. A Korean explained the lack of girls' schools by saying that they believed that girls had no brains and could not be educated. Christianity has completely changed this. Many Christian women have learned to read, bringing the average of literacy so high among them that a larger percentage of Christians belong to the literate class than is the case in any other section of Korean society. Under the old system, education in Korea had a religious basis, the principal text-books being the sacred classics. The reverence of the Koreans for their sacred books is admirable and stands in direct contrast to conditions in America. A man may stand in the streets of Chicago or Boston and tear a Bible into shreds, and occasion only passing comment; but if he should attempt to deride, scoff, or jeer at the Confucian Sacred Books in the streets of Seoul, he would be mobbed.

Education

RELIGIOUS BELIEFS

The religious life of the Korean forms an interesting study. Until the coming of Christianity, three principal systems gripped him, Shamanism, Buddhism, and Confucianism. The first of these constitutes the bed rock of their natural religious faith. Buddhism and Confucianism were introduced at later periods and the coming of each marked a radical change in the life of the people. In general, it may be said that these religious systems have been tolerant. They did not eradicate each other, and to-day a Korean may be a follower of all three without doing violence to any one, for it is the rule that he will be a Confucianist when in society, a Buddhist in his philosophy, and in time of trouble cry out for help to the multitudinous gods of the Shaman faith.

Three Religious Systems

The Korean is a polytheist, in that he believes in the existence of innumerable gods who control his destiny and exact the homage of fear; and with his polytheism he couples animistic nature worship. He believes that the sky, thunder, trees, mountains, various animals, and even the diseases which afflict him, are gods. Most of these gods are represented by fetiches or objects sacred to the deity. When a Korean erects a house, he must first recognize the proprietorship of the spirit which will occupy

Shamanism

INTERIOR OF SPIRIT HOUSE

The bags of corn and beans in front are offerings of devotees

the house along with himself. So with ceremony and sacrifice, he installs in his house a sheet of paper or a piece of cloth attached to the main beam which supports the roof. This material representative of his god is very sacred and he lives in constant fear of it. While in the room where it is, he is careful not to turn his back upon it, and when sickness overtakes him or any member of his family, his first thought is

that it is due to the anger of this spirit, and sacrifice is offered to propitiate it. In addition to this spirit, there are many others connected with the household life of the Korean, such as the earth lord, the god of luck, the god of life, and the kitchen god. These are represented by a booth of straw, a black earthen crock, a small bag of rice, a fish head or various articles of clothing. As these several gods are enshrined in each house they outnumber the inhabitants. It is estimated that there are 80,000,000 of them. The Korean has never lacked for gods, such as they are. There are more gods than people in Korea.

It is impossible to describe adequately the terror of this spirit rule over the imagination and the heart life of the Korean. To him these spirits are real existences and fill the earth, sky, and sea. They haunt the trees, play in the ravines, dance by every crystal spring, and perch on every mountain crest. They make sport of human destiny and drive man mad with fear. They are on every roof, in the ceiling of every room, and in every fireplace. They waylay the traveler as he leaves his home for a journey, and on the road they surround him. They preside at his birth, follow him to the grave, and sit upon it when he is buried. They are hard masters, punishing every slip that he makes with merciless severity. They are the cause of ill fortune and disease. In their sum total they constitute a grotesque travesty on the omnipresence of God.

The Horror of It

Over this vast spiritism presides a priesthood divided into two classes: the soothsayers, usually blind men who make a living by divination, fortune telling, and other features of their craft, and the sorceresses, who are the priestesses of this Shaman faith. Each of these sorceresses is supposed to be possessed of a demon and thus qualified to perform the magic rites by which the demons are propitiated.

Imbedded deep in this original faith of the Korean people we find traces of a primitive monotheism. Over this great spirit world presides the supreme being known as Hananim. He stands in a class by himself in the spirit world, and is so high and holy that his worship has been the prerogative of the emperor, who either in person or by deputy appealed to him in

times of national distress, famine, and pestilence. No image or picture of Hananim exists, and his worship is offered from some mountain top to the great blue sky above.

A Primitive Monotheism

His name of Hananim has been adopted as the Korean equivalent for the true God and is so translated in the Bible and Christian literature. From earliest times the Koreans have possessed the idea of sacrifice, and ancient stone altars are found on mountain tops throughout the country. The sacred character of a priest has also been recognized, while among the legends found in their folk-lore is a tradition of a flood and an ark.

Buddhism, the first of the historic faiths to enter Korea, was introduced from China in 372 A. D., and for a thousand years was the state religion. Opposed at first, it vindicated itself against opposition and was patronized by royalty. Gradually it rose to power until it became the greatest political and intellectual force in the nation. It built its temples and monasteries in the most beautiful valleys, and erected many striking monuments, the ruins of which may be seen today. It reformed the religious, social, and political life, and accumulated great wealth. Its priests had the monopoly of learning and were the counselors of the sovereigns and their ministers. But the Buddhist priesthood became corrupted through prosperity; the rules which governed its life were violated with impunity. Monks and abbots took to fighting as readily as did the warring bishops of the Middle Ages. The priests debauched the people and their abominations beggar description. The people rose in revolt and about five hundred years ago the power of the priesthood was broken and Buddhism went down with the fall of the reigning dynasty, for whose ruin its leaders were

Buddhism

STONE IMAGE

largely responsible. The status of this faith in Korea to-day is indicated by the saying that "Buddhism, to be found, must be sought." Outside of the priests and nuns, there are few genuine Buddhist devotees.

Confucianism, known from earliest times, was formally adopted from China about one thousand years ago. It is the religious pride of Korea, and Confucius is regarded as the great sage and instructor of the people. Con-

Confucianism

fucianism is the State Cult, being followed by the princes and other noble families. Temples to the great Chinese sage are maintained at government expense in Seoul and in all provincial and county capitals. No higher honor could come to a Korean in former times than that of having his tablet enshrined after death and having a share of the sacrifices offered in the Confucian temple. This was done by a special decree of the sovereign and was the Confucian form of canonization. Confucianism teaches ancestral worship, and according to its Korean tenets the ancestors of each family for the preceding four generations are kept in memory by tablets erected in the family shrine before which regular sacrifice is offered. The ancestral tablet house is always visited on the anniversary of the death of a father or a mother. The funeral rites which are derived from Confucianism are very elaborate, the corpse being wrapped up in many folds of cotton, linen, and grass cloth, and placed in a wooden coffin and carried by hired bearers to the ancestral mountain where it is entombed in a grave often lined with cement. The Koreans believe that a human being, whether man or woman, has three souls, one of which abides at the grave and receives the worship there, while the second soul enters the ancestral tablet and is worshiped at the family shrine, and the third soul goes to the final destiny of the dead.

Confucianism teaches five ethical tenets: (1) Relationship between father and son, imposing the duty of filial piety upon the son and the obligation on the part of the father to instruct, guide, and care for the son. (2) Righteousness between sovereign and people, imposing upon the people the obligation of loyalty to properly constituted authorities, and upon the sov-

ereign the ill-defined but no less obligatory responsibility of an intense form of paternalism in government. (3) The separation of spheres of life between men and women, especially in their relations as man and wife. It is the duty of the husband to bear the responsibility and act the part of the head of the house. It is the duty of the wife to be subservient to the husband and to obey the "Three Following Ways": that is, in childhood she should "follow" or be subordinate to her father; in wifehood, she should "follow" or be subordinate to her husband; in widowhood, she should, as far as matters outside the house are concerned, "follow" or be subordinate to her eldest son. (4) Precedence between elder and junior, imposing the obligation upon the younger men of a generation to accord reverence and submission to those older. (5) Faith between friends, finding expression in helpfulness and sincerity. Coupled with these are the five virtues of benevolence, righteousness, politeness, knowledge, and faith, and the five original elements, metal, wood, water, fire, and earth. The feet of Korean thought have tramped round and round the circle of these five laws, five virtues, and five elements for multiplied generations. They have been the educated Korean's world of thought.

The Five Laws

Recognition must be granted to the valuable work Confucianism has done in introducing law and order into the primitive life of the Korean people. But Confucianism has no ethical message for the conditions growing out of modern life as shown in new forming cities and in the complications of modern industrialism. Fear plays a prominent part in Korean ancestor worship. A male descendant is necessary in order to perform the sacrificial rites, thus leading to early marriage, concubinage, and a discounting of the natural rights and position of woman. Confucianism has imposed a heavy financial burden in its costly funeral rites and its rigid mourning ceremonies, thus leading to the impoverishment of many a family. Its exaggerated deference for the past has hindered progress and contributed to national stagnation. It has left the Korean two thousand years behind the times.

Results of Confucianism

One of the interesting developments of Korea has been the rise of a new native religious system which has sought to combine the best features of such religious faiths as are known to the Koreans. First coming into existence under the name of Tong hak, or Eastern Learning, as opposed to the Western Learning, or Christianity, it later on changed its name to that of Chun do kyo, or Teaching of the Heavenly Way. Originating about the year 1850, during the closing years of the nineteenth century it obtained quite a vogue, its followers numbering, so it is claimed, five hundred thousand Koreans. It has played an interesting part in the political history of the Far East, a rebellion of its adherents in 1893 leading to the China-Japan War, which has changed Far Eastern history. It has since been broken by schism and is now on the wane. While rejecting Christ altogether, it showed the influence of Christianity in a poorly defined theism and in teachings resembling the Christian doctrine of love for fellow man. The rise of this native cult was but an expression of the Korean genius for religion, which has had its most striking manifestations in the growth of the Christian faith.

A New Native Cult

When Christianity obtained entrance among the Koreans, it found Confucianism and Buddhism moribund; Shamanism alone persisted in power. Science consisted of astrology, geomancy, necromancy, and the black arts. The only solace the people had was in sacrifice to tyrannical demons and in worship of ridiculous fetiches. The present world was full of dread and the future full of forebodings of evil.

Decadent Religions

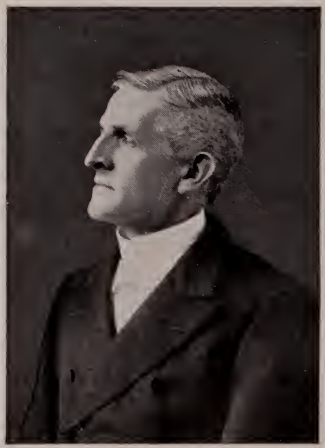
METHODIST EPISCOPAL MISSION FOUNDED

The Korea Mission of the Methodist Episcopal Church owes its existence to the foresight and generosity of John F. Goucher, of Baltimore. To understand the course of events leading to the establishment of the Mission, it is necessary to glance at Korea's relations with outside nations. For many centuries Korea had dwelt in a seclusion which earned for her the name of the Hermit Nation. Her seas uncharted and her coasts unsurveyed, the perils of navigation enabled her to maintain a policy of exclusion. Her attitude in those days was not unlike that which we now maintain toward the Chinese and other Asiatic peoples. This unfriendly bearing toward the rest of the human race could not be perpetually maintained. In the course of events it was inevitable that foreigners should seek the same freedom of intercourse with Korea which they enjoyed with other nations. Roman Catholic missionaries as the pioneers of Christianity had sought entrance into the country but had been ruthlessly massacred. The General Sherman, an American ship, attempting to penetrate the Taidong River, had been destroyed by fire rafts below the city of Pyengyang, its crew slaughtered, and its anchor chains hung as trophies in the main gate to the city, where they may still be seen. In the interests of humanity and for the protection of shipwrecked mariners, Admiral Shufeldt of the American Navy secured a friendly hearing with the authorities and negotiated a treaty between the United States and Korea in the year 1881. In fulfillment of the provisions of this treaty, the Korean government dispatched an embassy to the United States in 1882, at the head of which was Min Yong-ik, a nephew of the reigning queen and a man of high position and influence. It was while this embassy was crossing the United States that Dr. Goucher met them, and, becoming interested in the story they told of their country, invited them to visit him at his home. He brought Korea to the attention of the Missionary Society as a desirable field and made a substantial offering of financial support for the opening of a mission there.

How the Way was Prepared

Dr. James M. Buckley, editor of The Christian Advocate, published a number of articles citing conditions in the country and urging the opening of a mission. In response, a number of gifts were forwarded to the Board supplementing that of Dr. Goucher for the opening of work in Korea, among them being a gift of one thousand dollars from Mr. J. Slocum of Iowa, one thousand dollars from an unnamed donor, and a gift of nine dollars from a little girl in California. Acting on the suggestion of Dr. Goucher, Robert S. Maclay, Superintendent of the Methodist Episcopal Mission in Japan, accompanied by Mrs. Maclay, visited Korea in June of 1884, being the first foreign missionary to reach Seoul. Dr. and Mrs. Maclay were made welcome at the United States Legation by the American Minister, Lucius C. Foote, and his wife. A paper setting forth the desires and objects of Christian missionaries was sent to the King through the foreign office and in reply his Majesty gave assurance that he would be pleased to have mission work opened in Seoul and that medical and educational work would be especially acceptable. Dr. Maclay immediately reported this favorable opening to Dr. Goucher and the authorities at home.

First Steps



HENRY G. APPENZELLER

The Board in New York secured, as the first missionaries, the Rev. H. G. Appenzeller, a graduate of Franklin and Marshall College and Drew Theological Seminary, and William B. Scranton, M.D., a graduate of Yale and of the College of Physicians and Surgeons, New York. They sailed with their families from San Francisco in February, 1885, reaching Chemulpo on Easter

First Missionaries

Sunday, April 5th, from which point they pushed on to the capital.

The first mission station was located in the western part of the city of Seoul. There were no proper houses available for residence; but native houses were purchased, which being practically rebuilt became available for living purposes.

The Beginning in Seoul

Both medical and educational work were begun. The first business of the missionaries, as it has been that of their successors, was to learn the language and to get acquainted with the people. The difficulties and problems which confronted them were enormous, and so perilous were the times and so uncertain their status that unsympathetic foreigners regarded their attempt to open a Christian mission in Korea as most inopportune and doomed to failure. The wonderful success which has attended the work of missions in the Hermit Kingdom shows how unwarranted were these prophecies of evil. A call for two new missionaries to occupy Chemulpo and Fusan was issued, and in 1887 George Heber Jones, of the Northern New York Conference, and Franklin Ohlinger, a veteran missionary of China, were appointed to Korea and joined the mission.

In those early days there were few foreigners living in the land and the object of the missionaries being but partially known, libelous reports against them obtained credence among the people. At one time it was charged that their interest in children was of a diabolical character, that cannibalism prevailed among the missionaries, and that they extracted the eyeballs and tongues of children and used them to manufacture the magic drugs with which they made photographs, or drugged the food of their guests in order to change their hearts and make them become Christians. This was the period of ignorance and prejudice, those foes of Christianity in all times; but they were easily conquered by the devotion and good works of the missionaries. No one is more amazed to-day concerning these early stories than the Koreans themselves. The work of the missionaries proceeded apace, difficulties being bravely met, obstacles overcome, and problems solved. The foundations of a large and exact knowledge of Korea were laid;

Pioneer Days

the land was traveled, its geography studied, and the conditions among the people in various parts of the land made known. A vast amount of work was done during that pioneer period which can never be tabulated, but which resulted in the broad and lasting foundation upon which the mission and the church rest to-day.

The first company of missionaries included in their party Mrs. M. F. Scranton, mother of Dr. Scranton, who went out to begin the work of the Woman's Foreign Missionary Society in Korea. She brought to her work clearness of vision, a mature judgment, unfailing patience, and a wise and unchanging sympathy and love for the people. A girls' school, the first ever opened in the country, was founded in Seoul. The growth and success of this school has demonstrated the intellectual possibilities of Korean girls when given the privilege of a Christian education. The sovereign was pleased to confer on this school the title of Ewa Hak tang, or the Pear Flower School. This was a gracious distinction, as the pear flower is the national emblem of Korea and the symbol of the imperial house, as the chrysanthemum is that of Japan.

For Korean Women

KOREAN WOMAN

The first baptism was administered in 1887, while on the Christmas following, Mr. Appenzeller preached his first sermon in the Korean tongue, taking for his text, "Thou shalt call his name Jesus, for he shall save his people from their sins." Probably no text in Holy Writ will better give the key note of all the work and aspiration of the mission in Korea, from that day to this, than that text of the first sermon. Two years later, the

A Permanent Beginning

first church formally organized in the empire was brought into being by the organization of the Quarterly Conference of the First Methodist Episcopal Church of Seoul. Its parish extended to the confines of the empire, for it embraced all the

FIRST METHODIST EPISCOPAL CHURCH, SEOUL—PARSONAGE OF NATIVE PASTOR IN FRONT

membership of our church at that time. Thus, in less than five years from the date of the arrival of the first missionaries, the church was permanently founded in the land of the Morning Calm.

EXPANSION OF THE MISSION

From 1885 until 1892 work centered in Seoul. The missionaries all resided there, and there were founded the first institutions of the Mission, including the Paichai School for Boys, a hospital, a publishing house, and the Ewa School for Girls. In the year 1892 stations were opened almost simultaneously at Pyengyang, Wonsan, and Chemulpo. The year proved to be a trying one, for it was the time of those insurrectionary movements which led to the Japan-China War. This did not deter the

New Regions Entered

missionaries, however, and Dr. Hall heroically led the way in founding the mission station in Pyengyang. Dr. McGill took his family one hundred and seventy-five miles across the peninsula to the east coast and laid the foundations of the work at Wonsan. Mr. George Heber Jones opened the station at Chemulpo and began the work along the west coast.

The story of the opening of the work at Pyengyang is a thrilling chapter from the modern acts of the apostles. Two names, those of Dr. William J. Hall and the Rev. Kim Chang-sik, will always be associated with the opening of work there. Before these two went to Pyengyang, the senior members of the mission had visited the city a few times and distributed Christian literature, but it was a six days' journey from Seoul and it was impossible to develop the work at such a distance, so it was determined that a station should be opened.

Pioneers in Pyengyang

Dr. Hall was splendidly fitted for the work. Possessed of an attractive personality, he charmed and won all with whom he came in contact. Fired by apostolic zeal and intense loyalty, full of fervent and manly piety, and unswerving in purpose, he threw himself into his work with holy abandon. He began his labors in a heathen inn, occupying a room only eight feet square, which served him as dispensary, waiting-room, bookstore, and living-room. What a picture he presents, in the midst of limitations which would have dismayed and driven to flight anyone less heroic, spending his days in a mud hut reeking with smells indescribable from the unsanitary conditions all about him, laboring from early morning until dark to relieve the sick and call the sinning to repentance, urging home upon the sodden and wicked hearts the call to righteousness, and holding up before the eyes of men the vision of Jesus Christ the Saviour of the world; and then, as darkness settled down and the quiet of the night gave him a little freedom from intrusion, wrestling with God in prayer as in his great love he looked out over the darkened and lost city at his feet and besought God for mercy upon its people.

Doctor Hall

Thus for two years Dr. Hall and his faithful wife labored earnestly for Pyengyang, spending part of their time in resi-

dence there and when conditions became intolerable seeking short respites in Seoul. Immediately after the great battle of Pyengyang, between the armies of Japan and China, which occurred September 15, 1894, Dr. Hall returned to Pyengyang to look after the infant church and do what he could for the remnant of the people still remaining after the havoc and destruction. Writing of his experiences, he says, "My patients are increasing daily. I have several cases of gunshot wounds. I use my bamboo cot for a stretcher and our Christians are the ambulance staff." He baptized three men and a boy the last Sunday he was in the city. He fell ill, and when he went to Seoul it was found that he had contracted the terrible native fever, a species of typhus, and he reached home, only to die.

Dr. Hall was assisted in his work by Kim Chang-sik, who had found Christ while in the employment of Mr. and Mrs. Ohlinger, serving them as their cook.

Kim Chang-sik

He is now the honored senior native minister of the Methodist Episcopal Church in Korea, the first Korean to be appointed a District Superintendent. Mr. Kim was an earnest and successful evangelist, and when the governor in Pyengyang decided to put in operation the old laws which forbade Christianity, and ordered that all Christians be put to death, Kim Chang-sik was arrested, thrown into prison, and condemned to die. The story of his capture, trial, and sentence, his release from the stocks in the death cell through the interference of representatives of foreign powers in Seoul, his narrow escape from a mob who stoned him as he came out of the prison when released, has been graphically told by Mr. W. Arthur Noble in his thrilling book "Ewa." Kim Chang-sik, like William James Hall, was of the stuff of which heroes are

KIM CHANG-SIK

made, and he worthily gave his testimony in the very face of the King of Terrors to the divine lordship of Christ over his heart and life.

This story of the founding of the work in Pyengyang gives a hint of the heroism which attended it. The Rev. W. Arthur Noble took charge of the work in that city on the death of Dr. Hall. He brought to his great task the qualities of rare administrative ability, quick sympathy, evangelistic zeal, and unswerving devotion to the highest Christian ideals. In the course of the years, other workers have joined the work at Pyengyang, both under the Board of Foreign Missions and the Woman's Foreign Missionary Society.

Later Workers in Pyengyang

PART OF METHODIST COMPOUND IN PYENGYANG

Dr. E. Douglass Follwell followed Dr. Hall as the head of the medical work in Pyengyang and has since ministered to tens of thousands of Koreans, not only in that place but through extension of his beneficent services to distant parts of the province. The hospital in which he labors is known as the Hall Memorial Hospital, keeping fragrant the memory of the one who did so much to open Pyengyang to the Christian faith.

To-day we have in Pyengyang one of the best equipped

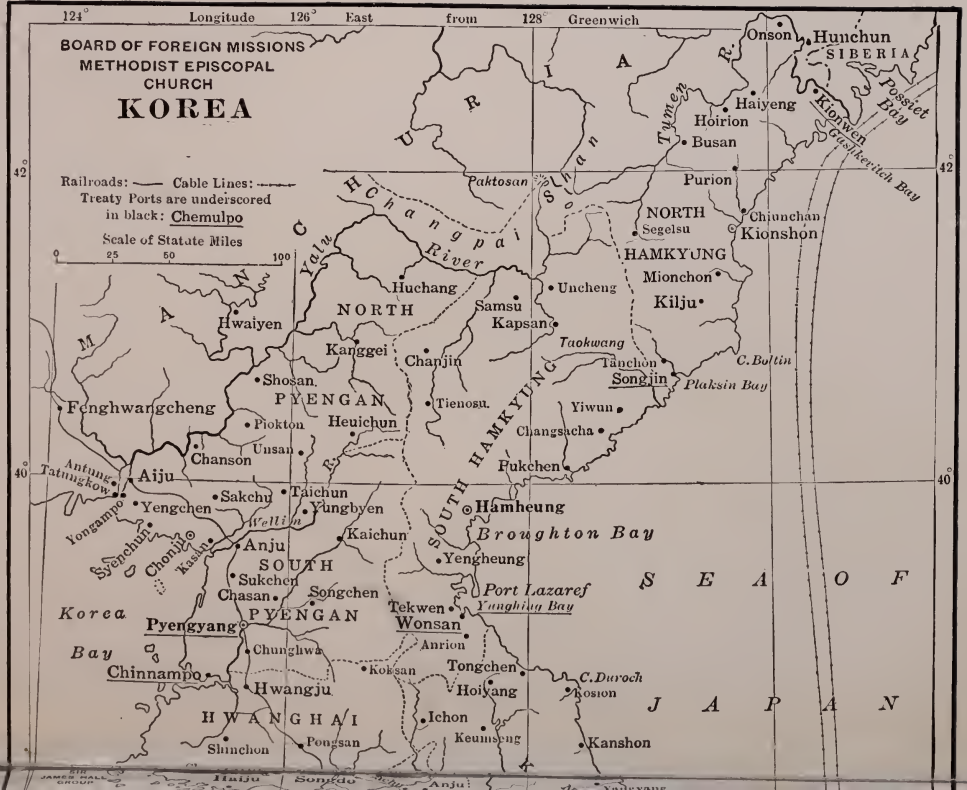
mission stations of the church in foreign lands, with missionary institutions in a flourishing condition. The Methodist mission conjointly with that of the Presbyterian Church maintains a Union Academy and College with a staff of twenty instructors, foreign and native, and with over five hundred students in attendance. There are large Boys' Grammar Schools and a Normal Department for the training of teachers. The Woman's Foreign Missionary Society maintains a hospital, a High School for Girls conducted in co-operation with the ladies of the Presbyterian Mission, and a very successful school for blind girls.

As it is To-day

The work at Chemulpo has maintained its evangelistic and educational character from the first. It has resulted in the founding of an influential self-supporting church in Chemulpo, which is a fountain head of aggressive evangelistic activity reaching to all the neighborhoods in the vicinity of the port. The Board of Foreign Missions maintains one evangelistic missionary, who serves on the mission field as the substitute of a prominent layman in New York City, and has been instrumental in bringing the gospel message to thousands of Koreans. The Woman's Foreign Missionary Society has a home given by Mrs. William A. Gamble of Cincinnati, whose wise and generous gifts have brought the light and blessing of Christianity to the hearts and homes of tens of thousands of women in heathen lands. In this home reside four evangelistic workers who oversee the work on three conference districts and travel through a territory extending for three hundred miles up and down the west coast of Korea. In Chemulpo are also a flourishing boys' school and a girls' school, with over three hundred students in attendance at the two institutions, the buildings being gifts of Mr. T. D. Collins of Nebraska, Pa.

Work in Chemulpo

The year our first representative went to Chemulpo to open work he visited and preached the gospel on Kangwha, a large island with a population of about fifty thousand, lying in the delta of the Han River midway between Chemulpo and Seoul. Landing on the island one day at a place called Kapgotchi, he walked in to the prefectorial city three miles distant. The


124° Longitude 126° East from 128° Greenwich
BOARD OF FOREIGN MISSIONS
METHODIST EPISCOPAL
CHURCH
KOREA
Railroads: —— Cable Lines: ——
Treaty Ports are underscored
in black: Chemulpo
Scale of Statute Miles
0 25 50 100
42°
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Hunchun
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Purion
Paktosan
Yalu R.
Changpai River
NORTH
HAMKYUNG
Segelsu
Chiunchan
Kionshon
Mionchon
Kilju
Uncheng
Huchang
Samsu
Kapsan
Taokwang
Tanchon
Songjin
C. Boltin
Plaksin Bay
Yiwun
Changsacha
Fukchen
Hamheung
Broughton Bay
Yengheung
Port Lazaref
Yunghung Bay
SEA OF JAPAN
Wonsan
Anrion
Tongchen
C. Duroch
Kosion
Hoiyang
Ichon
Keumsung
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Korea Bay
Pyengyang
PYENGAN
NORTH
SOUTH
Kanggei
Chanjin
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Heuichun
Unsan
Chanson
Anjung
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Wellin
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Syenchun
Chonju
Kasan
Sukchen
Chasan
Songchen
Chunghwa
Koksan
Chinnampo
Hwangju
HWANGHAI
Shinchon
Pongsan
Haiju
Sonido
Anju

THE MATTHEWS-NORTHRUP WORKS, BUFFALO, N. Y.

guards at the gate stopped him saying that he could not enter without the governor's permission, so he sent his card asking permission to enter the city, walk its streets, and look upon its people. The governor, however, returned his card, refusing the request and saying, "I know what you missionaries stand for. Our Korean people don't want what you bring. The quicker you leave the island the better we will be pleased, and the quicker you leave the island the better it will be for you." The missionary, thus rejected, went back to the River Han, spent a couple of days and nights in loneliness in a heathen inn and then returned to his home in Chemulpo. He sent a native evangelist, however, who was able to make known the gospel message. Believers multiplied, and though there were many threats and some violence and persecution, the work grew apace. Fifteen years later, the same missionary landed again at Kapgotchi on a visit to the churches in Kangwha. He was met on the shore by two hundred Korean men and boys with songs of welcome. They escorted him along the road which he had traveled in loneliness the first time. Outside the city gate, he found one hundred Korean women and girls waiting. They formed in line and, three hundred strong, marched in through the very gate from which he had

Could Not Enter the Gate

Fifteen Years Later

A BOYS' SCHOOL IN NORTH KOREA

been sent away fifteen years before. The following Sunday, twelve hundred Koreans assembled in the market place to hear the gospel preached, for there was no building in the city large enough to contain the numbers who wished to hear the message. At the end of the service, one hundred and thirty Koreans were baptized into Christian faith. To-day on the Island of Kang-wha, there are over sixty congregations with nearly four thousand believers in the Lord Jesus Christ. This incident gives an idea of the marvelous growth on the circuits centering around every mission station of the Church in Korea.

About twenty miles south of Seoul is the beautiful city of Suwon, a center for work which under the labors of Mr. George M. Burdick has grown into an extensive Conference District. Mr. Burdick is assisted by Mr. H. C. Taylor, who is serving on the mission field as the substitute of a prominent layman in Chicago. Together these two missionaries have traveled far and wide and have under their care a population of over half a million souls. They have twenty-two counties, in which are organized one hundred and sixty-four churches with a membership of 6,886 converts.

In Suwon

From the early days of the mission the regions lying south of the capital engaged the thought and attention of the workers. Heavy demands upon their time and urgent calls to the north rendered it impossible to work toward the south as they desired, but the central and southern sections of Korea, embracing about two thirds of the land area and three fourths of the population, were constantly in their mind. The older members of the mission visited these regions, studied into their conditions, and did some pioneer work. Providential men for this work were found in the Rev. Wilbur C. Swearer, the Rev. Robert Sharp, and the Rev. Elmer M. Cable, under whose labors many churches have been founded. A station was opened in 1905 with Mr. Sharp and his wife as resident missionaries. But the occupation was interrupted for a short time by the sad death of Mr. Sharp in 1906.

The Region Around Kongju

The history of this work forms a striking example of the way in which a missionary parish grows. Mr. Swearer was

appointed in the fall of 1898 and found about one hundred converts throughout this region. The next spring he baptized one man and his family in the southeastern part of the Kyungki Province. A few weeks later, on a visit to this man, he enrolled a number of converts in his village and some in three or four neighboring villages.

Marvelous Growth

It was like touching a lighted match to dry prairie grass. The work spread so rapidly that it was a practical impossibility to keep pace with it. Groups of believers sprang up all over the territory. The calls from villages where the gospel message was heard and groups of Christians formed, demanding recognition as believers and instruction in spiritual matters, became incessant. There was no time for rest. A month added twenty new groups and a thousand converts. Constant travel in the broiling heat of summer or the biting cold of winter brought light and comfort and Christian instruction to these multiplied groups and still not all of them were personally taught. The map of the southeastern corner of the Province marked with Christian villages looked like a chart of the heavenly constellations. The faith spread into the Chungchong Province and work was established in the principal cities of Kongju, Chongju, and Hongju. At one time Mr. Swearer was the only missionary in charge of so many groups of Christians that if he had traveled every day in the year and visited at least one group a day, it would have taken him more than twelve months to cover his circuit once. After seven years of this work, Mr. Swearer returned to America on furlough with a marvelous story of growth; during his first term of service on the mission field he had gathered 5,000 converts into the church of Christ.

The Rev. Robert Sharp brought to this field a consecrated spirit and an apostolic life. Under his leadership the growth proceeded with increased momentum. He fell in the midst of his labors, a workman deserving the highest award. The churches he raised up during the short time he was permitted to labor will remain monuments to his faithful and efficient service.

Kongju is now occupied by five foreign missionaries and

their families—the only workers in a great territory with a population of over 1,000,000 people. By agreements with the Presbyterians, the territory embraced under this station is now our exclusive responsibility and it is proposed in order to better occupy it to create an additional station at Wonju in the eastern Province of Kangwon.

Present Work Around Kongju

CHAPEL AND PARSONAGE NEAR SEOUL

The Rev. Charles D. Morris and his wife settled in the city of Yungbyen in the autumn of 1905, opening the work there. Yungbyen is a walled city of about 8,000 people, but of considerable importance as the former capital of the North Pyengan Province. It is situated in the midst of a mountainous country, not thickly populated, and is one of the healthiest mission stations in Korea. The territory attached to the station embraces five counties, with a population of about 250,000. The people are of a sturdy, resolute character, and when converted make admirable Christians. By cooperative agreements with other missions, our church has exclusive responsibility in this territory and has met with splendid success. Churches are already organized in the principal centers and a fine opening has developed in the territory occupied by the American mining concession. The success on the Yungbyen District has been achieved in the face of violent hostility, which in the earlier days of the

Yungbyen

work subjected the first believers to much persecution. Prejudice has been conquered and antagonism overcome, and to-day the sentiment throughout the region is favorable to the Christian faith. The workers include Mr. and Mrs. Morris, Dr. and Mrs. I. M. Miller, recently appointed, and Miss Ethel M. Estey, of the Woman's Foreign Missionary Society.

In connection with the work of the Chemulpo District, effort was directed to the evangelization of the Hwanghai Province, lying to the north along the Yellow Sea, and for several years that province was included within the bounds of the Chemulpo District. The harvest proved a ripe one and many groups of Christians were formed. A residence was erected in 1905 and the work has been under the direction of the Rev. Carl Critchett and the Rev. Nathan L. Rockwell. Owing to illness, Mr. Critchett has returned to America and there are now in residence besides Mr. Rockwell, the Rev. N. D. Chew and Dr. and Mrs. A. H. Norton.

Haiju

This review will give an idea of the extensive work of the mission. But to understand fully the strength attained and the obligations under which we rest, it will be necessary to take a look at the intensive work as well. This includes evangelistic, educational, medical, literary, and publicational effort and the work among women.

The leadership of modern education in Korea is in the hands of the Christian Churches. Dr. Maclay in his interview with the King of Korea in 1884 called attention to the part which the missionaries might take in educating the youth of Korea, and his Majesty was graciously pleased to express his approval. The first educational work began in a humble way in the city of Seoul. A school started by Mr. Appenzeller for the teaching of English received from the King the name of Paichai Haktang, or Hall for the Training of Useful Men. This school has continued in existence until the present day and many hundreds of Korean young men who have studied within its walls are filling positions of responsibility in the government, and in the business, educational, and economic life of the people. This school is of high school grade with the beginnings of a college

Educational Work

FIELD DAY IN PYENGYANG

Four thousand boys from Korean schools engaging in drills and sports

department. There is an insistent call among the Koreans for education in English, the study of which has many advantages. Our language and literature are so permeated with Christian spirit and Christian thought that no one can study them without imbibing some Christian truth. It opens up to the student the largest realm of literature known to man. English is the universal language of commerce and is rapidly becoming the recognized medium of communication in international relations. At the present time, Paichai School has 160 young men enrolled. Four young men were graduated in 1909 who were sufficiently grounded in the knowledge of English to enable them to make an intelligent use of any English library. This is the day of confessed inadequacy of textbooks in the Korean vernacular, and such a knowledge of English means much.

The College at Pyengyang

In connection with the work at Pyengyang, a Union Academy and College is maintained in cooperation with the mission of the Presbyterian Church. This is a thoroughly organized and well-manned institution with over five hundred students. There are four foreigners and sixteen native instructors on the faculty. The average age of the student body is twenty years. Seven are under sixteen years of age and thirteen over thirty years. Two hundred and thirty-three of the students are married, six are widowers, and seventy-six are unmarried. These facts give an idea of the conditions prevailing among the student class in Korea. The students are reported as having nearly all been faithful in attendance on Sunday morning Bible classes. They have organized an evangelistic society, which is in a flourishing condition, and which upon the initiative of the students raised 200 yen ($100) to send out their own missionary. They have their prayer circle and a great many of the students take up church work during the summer vacation without compensation. This school at Pyengyang is the strongest Christian educational institution in the country.

Throughout the territory occupied by the mission, schools of primary and grammar grade are maintained, where elementary instruction for boys and girls is given. In all these

schools there is a total enrollment of about 6,000 boys and girls.

The first missionaries of the Woman's Foreign Missionary Society turned their attention to educational work among girls and founded Ewa Haktang, in Seoul. It reports an enrollment of one hundred and sixty-five pupils and is of high school grade. Throughout the country many day schools are maintained in connection with the local churches, and these schools furnish the only means of education for girls in their neighborhood. Female education is a new idea introduced into Korea by Christianity. Such was the contempt in which womanhood was held that it was regarded as unnecessary to educate girls in order to fit them for their proper sphere in life. In fact, this old view of heathen philosophers was not far wrong, for education would have unfitted women for the old Korean life. An educated woman would not consent to take the place assigned her by heathenism. The introduction of Christian schools has meant the intellectual and moral emancipation of the womanhood of the land.

Education of Girls

In connection with the development of evangelistic and medical work among women, schools have been founded for the training of Bible women and of nurses. One of the most interesting institutions in Korea is the school for blind girls

CLASS OF '08 IN SCHOOL FOR BLIND GIRLS, PYENGYANG

maintained at Pyengyang in connection with the woman's hospital. It is the only school for blind girls in the country and has an enrollment of twenty-five pupils.

It has been said that Korea was opened to Christian missions by the lancet of the doctor. Certainly it is true that medical missions have played a large and honorable part in the bringing in of the Kingdom among the Koreans. Previous to the coming of the medical missionary, this nation of fifteen millions of people was absolutely devoid of the blessings of modern medical science and knew nothing of the new and wonderful remedies which more favored people possessed. The Christian missionaries introduced modern medicine and scientific medical practice. Before the light of the knowledge which they brought, the old dark methods, the abominable practices, and the disgusting remedies are gradually disappearing. The missionaries gave the Koreans knowledge of sanitation, and were the first to attempt successfully to check the terrible scourges of smallpox and Asiatic cholera. Tens of thousands have been saved from death who otherwise would have perished under the native methods of treatment.

Medical Work

KOREAN NURSES AND THEIR SUPERINTENDENT IN SEOUL

It should not be supposed, however, that the value of a Christian hospital on the mission field depends altogether upon the fact that there is no other means of cure at hand. There is a religious value as well as a professional value in the Christian hospital and the religious value far outweighs the other. This religious value depends not upon the fact that there is no other hospital near at hand,

but upon the great universal fact that the sick in all lands constitute a special class peculiarly susceptible to religious influence. The doctors attached to the missions in Korea have laid special emphasis upon the cure of souls as well as the cure of bodies and not only have their efforts resulted in creating a spirit of gratitude and friendship among wide circles of Koreans who have enjoyed their ministrations, but many also have been led to Christ through the doors of the Christian dispensary and hospital.

At Pyengyang there is a general hospital maintained by the Board of Foreign Missions. At Kongju, Yungbyen, and Haiju dispensary work has been opened by resident physicians, but as yet no hospitals have been erected. The Woman's Foreign Missionary Society has hospitals for women and children at Seoul and Pyengyang.

Literary Work

The press is a mighty force in the mission field. Whereas the voice of the living witness is necessarily a temporary one, though the influence and inspiration of his testimony may abide long after his departure, a book or a printed tract once introduced into a family or a community remains a constant and unfailing witness of the truth it brings. From the early days of the mission, attention was paid to the great task of providing a Christian literature for the Korean people. The premier position in this line of work must be accorded to the work of translating the Bible into the Korean language. The Rev. D. A. Bunker and others have done considerable work in the preparing of a hymnology for the Korean people, and the present Union Hymn Book in use in all the churches in Korea incorporates the old Chan-mi-ga, which was published by the mission as the first hymn book issued in the native tongue. Different members of the mission have produced works of a devotional and educational character, the list being too long to introduce here.

In connection with this literary work, a publishing house was founded in 1889, the only Christian institution of its kind in the country for many years. Its success in its early years was due to the painstaking efforts of the Rev. Franklin Ohlinger, D.D., who came to the mission with a ripe experience

as a missionary in China. The Rev. George C. Cobb and the Rev. S. A. Beck, former publishing agents, have pushed the interests of Christian literature, and the output of Scriptures and other books was millions of pages annually. Books on medicine, science, history, and geography are eagerly purchased even by Koreans who may not have manifested any direct interest in the Christian religion and who by this means come under the influence of Christian thought. In 1908 the mechanical department of the publishing house was closed because of the increase of publishing facilities in Seoul, and the institution was placed on the basis of a strictly publishing concern, the aim being to supply good literature, assuming responsibility for its output, and securing

Publishing House

SOME CHRISTIAN GRANDMOTHERS

the publication in other publishing houses by contract at the best possible rates.

The women of the land constitute a special class with peculiar needs, problems, and opportunities. By the laws and customs of the country, they are excluded from all general companionship and cannot be reached by men. Our ladies

have bravely taken up the work and in thousands of villages and hamlets and tens of thousands of homes have sought the Korean mother, wife, and sister at their daily tasks, bringing to them the knowledge of the new life in Jesus Christ. They have taught many thousands of Korean women to read and have put into their hands the Bible, the book of woman's emancipation. They have organized a large force of Bible women. They have gone to Korean womanhood in its ignorance, sorrow, and tragedy, bringing with them the hope and consolation of the Saviour.

Work Among Women

The work among women has been organized along the same lines as that among men, including schools and hospitals, as well as direct evangelism. The first impetus for the education of girls came under Christian auspices, and the first effort to reach women through the aid of modern medical science was due to these consecrated women workers.

CHRISTIAN LIFE IN THE KOREAN CHURCH

Evangelistic ideals have dominated the entire history of missionary effort in Korea. In the early period of the work the foreign missionary himself was the chief and only agent. As converts gathered about him, they became imbued with the spirit of evangelism, carrying the message of salvation far and wide. These native workers consisted of three classes. (1) First there were the paid helpers of the mission, who labored under the direction of the missionary, deriving their support from funds furnished by the Churches in America. (2) Later on, when the Bible societies began their work in Korea, Bible colporteurs and Bible women were employed and became as great a force for evangelization as the native helpers employed by the missions. (3) From the earliest days the ideal of self-propagation was held by the native Church, and volunteer workers sprang up everywhere. A man in some village, for example, became a follower of Christ. He instructed his neighbors in the fundamentals of Christian belief. A group of converts then gathered about him, who in their turn carried

Native Workers of Three Classes

the message to neighboring villages and towns, and thus, in ever increasing circles, Christian influence was extended.

Out of this group work, with the increasing growth of a sense of obligation to lead others to faith in Jesus Christ, has been developed a great army of volunteer workers, so that the paid helpers of missions and the employees of the Bible societies to-day represent a very small fraction in the force of workers laboring for the conversion of Korea.

Volunteer Workers

It may be said that the detail work of propagating the Christian faith is almost altogether in the hands of the native Christians, working under the leadership of missionaries and native pastors. For the purpose of training these workers, Bible schools and institutes, presided over by missionaries and native pastors, and assisted by mission helpers and students from the theological schools, are held in various parts of Korea. They are attended by the various office bearers in the Christian Church and Sunday schools and volunteer workers from Christian groups. It is estimated that during 1909 over 50,000 Korean Christians, or about one in every five of the entire membership of the Christian Church, took the courses of study in these institutes. This is one of the most practical lay movements for evangelism to be found anywhere in the Christian world.

Christian life in the Korean Church is marked by vital and spiritual characteristics shared in common by all the churches in the land. In their unity is found a combination of strength which promises the speedy evangelization of the Korean people. Evangelism there bears the undoubted marks of the direct guidance and control of the Holy Spirit. Among the many aspects of the work in Korea, there stands out most prominently this welding of the native Church into one great brotherhood, united by a common purpose, animated by a common spirit, and directing its energies toward the common goal of the speedy evangelization of the entire people.

Features of the Korean Church

(1) In the very front rank of the forces dominating the Christian life of the Church in Korea stand the unity and cooperation which prevail among Christ's forces in that land.

Seven missions, representing seven communions, are at work in thorough understanding with each other and maintaining among themselves organizations like the Presbytery of Korea, which embraces the four Presbyterian communions, and the Evangelical Council of missionaries in Korea, including the missionaries of six out of the seven communions, with the seventh communion itself in sympathy with the aim and objects of the united body. No more remarkable sight has been witnessed in the Christian world than that of a rearrangement of boundaries between the Presbyterians and Methodists, by which scores of congregations and thousands of converts were transferred from one to the other communion, the whole movement being achieved, not only without loss of prestige, but with an actual gain of emphasis upon the Korean Church's heart union and oneness of purpose. Korea is now plotted out in great parishes worked by the different communions with every possible economy of force, contributing to the largest efficiency. There is such a harmony of method and policy that all the communions appear to be working on converging lines toward the founding of one great Christian Church in Korea.

Unity and Cooperation

(2) The marvelous numerical growth of the Church in Korea is another feature marking the development of Christ's forces in that land. Within the short space of twenty-five years, about 250,000 converts have been gathered from among the Koreans. There has been an average of more than one convert an hour for every hour of the day and night since the first missionaries set foot upon Korean soil. This force is led by 259 foreign missionaries, assisted by 1,927 Korean pastors and helpers. Church organizations have been founded at the rate of two a week, while during 1909 local churches were organized at the rate of one a day. There are now in all Korea 1,493 churches. These churches are made up of converts from raw heathenism, and this marvelous momentum with which the practical work of organization of Christ's Kingdom in Korea is moving, bids fair to realize the prophecies made of the speedy evangelization of the nation. We may not ignore the part which human

Numerical Growth

agencies have played in producing this remarkable growth, but after giving full credit to their contribution, we are compelled to confess that underlying it all, and overshadowing it all, have been the power and work of the Holy Spirit, moving on the hearts of a people who, until recently, were lost in the darkest heathenism, devoted to the grossest forms of idolatry, and helpless in the inertia and stagnation of three thousand years of religious twilight.

(3) The wonderful religious awakening which came to the

A HEATHEN KOREAN FAMILY

Korean Church in 1907 was preeminently a manifestation of the work and power of the Holy Spirit. Like the day of Pentecost, which gave birth to the Church of Christ on earth, that day in January when upon the Christian Churches of Pyengyang there descended the overwhelming power of God's Holy Spirit was surely the natal day of God's Church in Korea. That revival swept throughout the Christian Churches of the empire, until fully 50,000 of the converts had come under its regenerating influence. It gave them a knowledge of the exceeding sinfulness of sin and

Effects of the Revival

inspired them with a horror and a disgust of it which became to them new power in their battle against the evils of their own environment. It gave them a personal experience of the value of confession and repentance and faith in Jesus Christ as God's ordained conditions upon which men may get rid of their sins. It showed them the irresistible and all-conquering power of Christ to deliver from the bondage of sin. It made him a fact and a reality to each one personally and to each church organized throughout the empire.

At the present time the question is asked, "Does that power

A CHRISTIAN FAMILY, MEMBERS OF THE KANGYUNG CHURCH

still manifest itself in Korea?" Reports on conditions in different parts of the country show that there is still the constant working of that same Power upon the hearts of men to convince of sin, righteousness, and judgment to come. The Korean Church, having once felt the marvelous power of God, will never be contented with anything less than his continual presence. The Korean revival is to the Christian Church in that country what the days of Luther are to Protestantism, the days of Knox to Presbyterianism, and the days of Wesley to Methodism. The Korean Church now possesses its own spiritual history, which is the all-convincing evidence to itself that it is as much begotten of God

A Lasting Influence

as the Churches in more favored lands with their great historic past.

(4) One of the most notable features of Christian life in the Korean Church is the place occupied by the Bible. The study and the practice of the Word of God plays a large part in all church plans and policies in Korea. It has the largest sale of all books in the country, and already forms a potent force in the reconstruction of the thought life of Korea. It is found in all Christian homes and is cherished as the foundation of the family altar. It is not only read by the individual convert, but it is studied and practiced by the great body of Christians.

Bible Study and Practice

A Korean came into the study of a missionary one day and said: "I have been memorizing some verses in the Bible, and thought I would come and recite them to you." The missionary listened while this convert repeated in Korean, without a verbal error, the entire sermon on the mount. Feeling that some practical advice might be helpful, the missionary said, "You have a marvelous memory to be able to repeat this long passage without a mistake. However, if you simply memorize it, it will do you no good. You must practice it." The Korean Christian smiled as he replied, "That's the way I learned it." Somewhat surprised, the missionary asked him what he meant, and he said, "I am only a stupid farmer, and when I tried to memorize it, the verses wouldn't stick. So I hit on this plan. I memorized one verse and then went out and practiced that verse on my neighbors until I had it; then I took the next verse and repeated the process, and the experience has been such a blessed one that I am determined to learn the entire Gospel of Matthew that way." And he did it.

What Makes it Stick

The vision of this humble Korean Christian practicing in his everyday life in a heathen town the most matchless Christian utterance known among men gives a hint as to the wonderful success of Christianity in Korea. Arm a man with the Word of God, which is the sword of the Spirit, and turn him loose upon one of the great moral battlefields of the world, and he will surely win victory. The

The Secret of Success

triumph of the Christian Church in Korea over the forces of native paganism may be traced to the fidelity to the teachings of the Bible and the practical use of the Word of God on the part of the native Christians.

(5) Another characteristic of Korean Christian life is found in the personal consecration of the native converts to the largest and most practical form of personal service. A Korean not only gives systematically and proportionately of his money to the service of God, but he also gives of his time. The financial strength of the Korean Christians revealed in self-support seems remarkable even to the missionaries. They knew that the Christians were doing generously, but the sum total of the giving shown by the

Self-Sacrifice in Giving

THE CHURCH AT SYOGOT—A THATCHED ROOF TYPE

people is amazing. Consider that the unit of coinage in Korea is a coin one-twentieth of one American cent in value; that twenty cents a day in American money is the average wage of a working man; that work and money are much less common than is the case in America, and that out of conditions like these, Korean Christians rolled up an offering of $135,000 in

American currency in 1909, and it will be seen that far from being either "rice" Christians or derelict in any particular in doing all they can to press the gospel message among their own people, they have done so amazingly well that they are worthy of the fullest measure of assistance which we can render them.

This splendid offering has been made by means of great personal sacrifice on the part of the Korean Christians. A missionary visited a church to hold Quarterly Conference. There was a mortgage of $100 on the church. He inquired as to the mortgage and was told that it was paid. Knowing how poor the people were, he asked them how they had been able to do it, and they said, "Brother Kim, Brother Pak, and Brother Yi, our leading men, could not endure the thought that the house of God should be in debt to a heathen money-lender, so they put mortgages on their own homes and lifted the mortgage from the church." A number of instances of this same thing occurred in other parts of Korea.

Mortgaged Their Own Homes

The Korean not only gives of his money, but he gives of his time. They have a new kind of collection there known as the *Nal-yen-bo,* or "day collection." That is, many of the Korean Christians make a promise of ten or fifteen days of service for the Lord to be paid a day at a time during the following six months. On this day of service (and they never count Sunday as such a day) the individual Christian will visit his friends, neighbors, and even go to villages and towns at a distance, in order to hold religious conversation with men and urge them to accept Jesus Christ as their Saviour.

A New Kind of Giving

This consecration of personal service on the part of the lay membership in the Korean Church is registering itself in a great campaign to carry the gospel message to 1,000,000 adult Koreans during 1910. Instead of gathering large numbers of people in the churches and offering the gospel message to them en masse, the plan is to carry the message to a million people, *one by one,* sitting down with each person, talking the matter through and giving him a chance to decide for himself whether or not he will become a follower

Days Pledged

of Christ. Some of the returns in regard to this practical form of work are extremely interesting. The Christians attached to one mission station promised 10,000 days of service. One church made a subscription of 8,400 days of service. At a Bible institute, 7,500 days of service were pledged. At three large station classes, it was reported that 36,696 days of service had been pledged for this great campaign in 1910. Early in the campaign the total number of days of service pledged by Korean Christians for personal work among their neighbors was equal to the continuous service of one man for three hundred years.

One Million Copies

In connection with this great campaign, 1,000,000 copies of the Gospel of Mark were ordered printed, to be sold at one sen—a half a cent—a copy. These volunteer Christian workers took supplies of this Gospel and wherever they found a man or woman who manifested a desire to know more about the Lord, they sold or gave him a copy of Mark. By the first week in June, the British and Foreign Bible Society reported that they had already sent out 700,000 copies of this Gospel.

Instant in Prayer

(6) Another notable feature of Christian life in Korea is the wonderful prayer life of the native Church. Instead of the hastiness which marks so much of the prayer life of modern times, robbing it of its power and effectiveness, the Korean ideal of prayer is animated by real moral earnestness. Individuals will spend hours in prayer, and groups of men meet together and spend whole nights in prayer. Instead of the timidity which so often marks the prayer life of the modern Christian, there is real courage and valor. The Korean dares to seek great things of God. This courage and valor are shared alike by the American missionaries and their Korean brothers.

How do the Koreans find time for prayer? The answer is, they don't find it, *they take it*, and they take it as deliberately as men take time to earn daily bread. Of this point the following story furnishes an interesting illustration:

The pastor of one of the churches in Korea felt that his church had been deflected a little from the pathway of power

they had discovered in the days of the revival. So he took one of his leading laymen into his confidence, and they entered into a compact to go to the church secretly each morning at four o'clock and intercede with God for the church. They were successful in eluding observation for a few days, but soon some members of the church discovered what they were doing, and they too began to go to church at that early hour for prayer. As the number increased, the pastor decided to take his congregation into his confidence, so one Sunday morning he told them the facts and announced that any who felt moved by the Spirit of God to join them in that prayer service might do so. The first morning there were three hundred present. The three hundred increased to five hundred after a few days, and finally that daily prayer meeting at four o'clock in the morning numbered seven hundred. This went on for a while, and then the pastor announced that he thought they had prayed enough and had better get to work, so he took a collection, not of money, but of days of service, and that prayer meeting resolved itself into a committee to visit the membership of the church and the unconverted of its parish and present Christ to them.

At Four A. M.

(7) The personal revelation of Jesus Christ through the power and the work of the Holy Spirit is the sublimest fact in the life of the Christian Korean to-day. In the northern part of the empire lived a man who had two sons. One of these sons was good and the other was bad. The father determined to show his approval of the life of his good son by giving him the water mill he owned, which was the source of the income of the family. One morning he read in God's Holy Word, "He that loveth father or mother, son or daughter more than Me, is not worthy of Me." To this man the words were not simply the written record of a conversation held by a Christ now dead nearly 1900 years, but they were the actual spoken words of the Lord that stood beside him in his house as he sat reading his Bible. And so this man, answering in his heart, said, "Do I love Christ? How much do I love him? Do I love him more than my good son? Do I love him enough to give him the water mill,

A Personal Christ

instead of giving it to my son?" And then he looked into the face of the Christ that stood beside him that day and answered out of an honest heart, "Yes, Lord, I love thee enough to give thee the water mill, and I will do it." So after prayer, he went to his pastor and told him the story and turned over the water mill to the church. The pastor called the church together and told them the incident, and they reasoned thus: "This water mill is not ours, it belongs to our Lord. What shall we do with

SOUTH GATE STREET, SEOUL

Mead Memorial Methodist Episcopal Church in upper right hand corner

it?" and that same Lord spoke to them, telling them he would do with it what he loved to do when he was here on earth; namely, to bring the knowledge of God and the Christ whom he had sent to those who knew him not. So those Christians used the income from this water mill that belonged to Christ to employ a Bible woman to visit in the homes of the people near and far and tell them of Jesus. This illustrates the power of the Christ, personally known and realized as a fact in the hearts of men.

(8) There is an element of permanence in the work done among the Koreans that illustrates the enduring quality of the forces with which we deal. The work not only abides in the

individual heart, but passes out in ever widening circles through Korean society. The statement of Christ that "The seed are the children of the Kingdom," finds wonderful illustration in the work in Korea.

Many years ago, a missionary started a school in a large town. Among his first scholars was a lad nine years of age, who, early gave his heart to Christ. This lad grew up in the atmosphere of the Christian Church and to-day is a student in an American university, preparing himself to enter the Christian ministry in his own land. That in itself would be a most encouraging thing, but it is only the beginning of the story. This lad early led his mother to Christ and the mother and son together led the father to Christ. The father became a very earnest worker for the Lord and was instrumental in leading many hundreds of people to become Christians. Among the men to whom he carried the gospel message was a merchant who in his turn became a splendid laborer in Korea's white harvest field. After many years of usefulness, he met financial reverses, and in 1909 sold out what was left of his business, and with the money thus secured moved south and purchased farm lands, taking up his residence in a heathen village. The first Sunday there he held service with his family, inviting his neighbors. One man came. The next Sunday there were two. The third Sunday there were three. The fourth Sunday there were six. Five months later, when a missionary visited that village for the first time, he found that out of thirty-five families residing there, all but two had become followers of Jesus Christ through the work of this one man, and they had a group of eighty-six believers. None of the boys or girls in the village could read or write, so the young son of the Christian opened a primary school for boys, which had an enrollment of twenty-six. The Christian's daughter, fourteen years of age, opened a school for girls, and enrolled fourteen. The message was being sounded forth throughout the entire county, and already there was a call for a Christian pastor to take up his residence there and follow up that work.

Things that Endure

Now note the chain of events. A little mission school in

1892; a lad from the streets opening his heart to his Lord; a father and mother converted; another man converted through the father's honest life of service; then seventeen years later, that same man with his heart thrilling with the same blessed vital power that had been in the hearts of the others, planting himself and his family in a heathen village, and winning almost its entire population to like precious faith with himself. Surely we deal with no temporary expedients nor with transient forces, but handle the permanent powers of the spirit world.

Ever Widening Circles

In the presence of such facts and forces, it is not an incredible thing that the evangelization of Korea lies well within the reach of the Christian Church, provided that help and support be given to the native church in the form of missionaries and an equipment for educational and institutional work which will enable the churches to hold the ground gained until they are sufficiently strong in numbers and wealth to carry it on themselves.

CONCLUSION

The first decade of the twentieth century has been crowded with notable events in Korea. Chief among these in its wide reaching consequences has been the war between Japan and Russia. Korea was the precipitating cause of that gigantic struggle, and within the territories of Korea the first battles, both on land and sea, took place. During the course of the war, the missionaries remained at their posts, and though the work for a short time during the passage of the army through Korea was disturbed, soon the storm of war passed across the Yalu, and the workers became free to carry on with uninterrupted diligence the work of the Christian Church. One effect of the war was apparently to greatly increase the number of Koreans coming into the church, and a harvest eclipsing anything in the previous history of the mission was garnered.

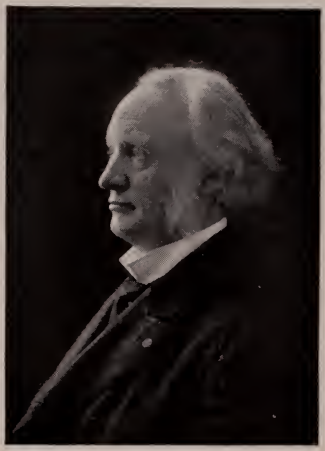
Russo-Japanese War

The war was followed by the establishment of the Japanese Protectorate over Korea introducing a new political status. The far-reaching measures of reform undertaken by the Protectorate Power have inevitably affected the relations of mis-

sionary work. The Protectorate came to an end August 29, when the formal annexation of Korea to Japan was officially promulgated by the Emperors of Japan and Korea.

Annexed to Japan

By the terms of the annexation treaty all sovereignty over the Korean people passes to the Japanese government and Korea becomes an integral part of the Empire of Japan. The Korean Imperial House, though losing all governing prerogative, retains its organization and the Emperor takes the title of Prince Yi, with the same civil list he had while reigning—$750,000 annually. A Korean peerage, with titles of prince, marquis, count, viscount, and baron, is created, which will probably stand related to the Japanese peerage somewhat as the Scotch and English peerages are related. Interest-bearing government bonds, estimated at yen 17,000,000 ($8,500,000) and nontransferable, are to be distributed among the newly created Korean peers to provide incomes suitable to their rank. Korean treaties cease to be operative, and foreigners residing in Korea come under the provisions of the treaties between Japan and the nations. During these rapid and far-reaching changes the missionaries have kept consistently to the great lines of moral reform, concededly their special province, so that the relations between the new government and the Churches in Korea have moved on without friction. One of the most notable results of this new arrangement has been the incorporation of the very extensive system of Christian schools into the government educational scheme, leading to a good understanding between the missions and the imperial



BISHOP MERRIMAN C. HARRIS

government. It is a significant fact that the department of state for education has listed the Christian Bible as an approved text-book, and any school in Korea may pursue courses of study in it.

The Stages of Growth

Ecclesiastically, Methodism in Korea has passed rapidly through the stages of a mission, a mission conference, and finally an annual conference, sending its first delegation to the General Conference of 1908. In 1904 the General Conference elected the Rev. Merriman C. Harris, D.D., as Bishop of Korea and Japan. Bishop Harris has been in continuous supervision of the work of the Church since that date.

Bible Translation

This period has been marked by the completion of the translation of the New Testament and nearly all of the Old Testament into the Korean language. The missionaries of the Methodist Episcopal Church have made a large contribution to this work. Henry G. Appenzeller, one of the founders of the mission, was connected with the work of Bible translation from its beginning, and it was while journeying to a meeting of the Board of Bible Translators on June 11, 1902, that he met his death, through the sinking of the ill-fated steamer Kumagawa Maru. It is not possible because of lack of space to pay tribute here to the work and worth of this splendid soul. One of the founders of Christ's Kingdom in Korea, he united to a noble manhood talents and excellences which place him among the foremost missionaries of the Church. William B. Scranton and George Heber Jones also represented the mission on the Board of Bible Translation, and had a share in the work of producing the present version.

Korean Christians in Other Lands

No review of the work in Korea would be complete that ignored the interesting developments in connection with the efforts of the Korean Church to reach Koreans who have gone abroad. In this we have one of the most forceful illustrations of the reflex influence of foreign missions upon conditions in the home field, and the interaction of foreign and home missions. An immigration of Koreans began into the sugar

plantations of Hawaii, and about 8,000 went to the Islands, finding employment there, while others passed on to the Pacific Coast. The first company of emigrants from Korea numbered ninety, among them being twenty-eight Christians from the region about Chemulpo. These organized a prayer-meeting in the steerage of their ship and carried on Christian work among their fellow emigrants, so that when they landed under the stars and stripes, they had a Korean Christian Church organized with fifty-eight members. Of the original ninety members of that first company of emigrants, eighty-six are now known to be members of Christian Churches. No group of Koreans that ever came to the United States built a heathen

METHODIST EPISCOPAL BUILDINGS IN SEOUL

Parsonage to the left—School of the Woman's Foreign Missionary Society to the right

temple or perpetuated heathen rites within our borders, but Koreans may be found in attendance upon Christian Churches in every community in which they have settled. Thus the Korean emigrant, instead of constituting a great moral and civic problem, has brought into our land a practical illustration of the far-reaching character of foreign missionary work in

other lands, and furnishes an inspiration both to larger faith and greater endeavor for the evangelization of non-Christian peoples.

The growth of the work in Korea has been of the most encouraging character. In its rapidity and solidarity, it has been a subject of wonder to those familiar with the facts. But the Church at home has responded only in an inadequate manner to the pressing needs of the work. The staff of missionaries has been pitifully inadequate. Instead of that healthy and steady reenforcement of the work which would have cared for the growth of the field, there have been years when with no reenforcements and with a staff depleted by death or necessary withdrawals, only five or six men who were qualified by years of experience and knowledge of the language to bear the burdens thrust upon them were available for oversight of the multiplying churches. This was due to the lack of response to the appeal issued from time to time by the Church in America in behalf of Korea. We believe that a new day has dawned, and that the work in Korea will receive that attention and reenforcement of which it stands in such sore need.

Pitifully Inadequate

The goal toward which all lines of missionary activity converge is the creation of a self-reliant, self-supporting, self-governing, and self-propagating native Church, worthy the presence and reign of Jesus Christ. Marvelous rapidity has marked the progress of missionary effort in Korea towards this desirable goal. In the short space of a quarter of a century, the Methodist Episcopal Church has grown to a total enrollment of about 50,000 converts. It is well entrenched throughout the best sections of the country. It stands related in cordial and close bonds of fraternity with the other churches at work there and combines with them in identity and destiny to such an extent, that the Christian forces in Korea present to the heathen world the appearance of solidarity. By well considered and happily arranged agreements, reduplication of effort and sectarian rivalry are prevented, unnecessary expenditure of funds and strength obviated, and a concentration of effort

Present Status of Korean Methodism

made possible, resulting in the systematic and speedy evangelization of the people.

In the alignment of the Christian forces in Korea, there has fallen to our church a territory containing a population estimated at 3,000,000, in numbers about equal to the entire membership of the Methodist Episcopal Church in America.

The Task

When we place over against this parish of 3,000,000 of people the fact that only 50,000 have yet been gathered into the Church, it is clear that the great bulk of the work still remains to be accomplished. It is the deliberate conviction of the best authorities that if the mission could be placed on the plane of immediate missionary efficiency, the evangelization of the people of Korea could be accomplished within the next thirty years.

But whether that most desirable and longed-for consummation be realized or not (and it is the honest conviction of the writer that it is quite possible of realization), it is perfectly evident that we must place our mission stations on this basis of immediate missionary efficiency. To this end the General Conference of 1908 authorized a special movement to celebrate the quarter-centennial of the founding of the church in Korea.

Korea Quarter-Centennial

Including the work both of the Board of Foreign Missions and of the Woman's Foreign Missionary Society the approximate sum of $460,000 will be necessary to place the educational, medical, institutional, and evangelistic equipment of the mission on the basis of efficiency, and to reenforce the staff with thirty-three new workers necessary to meet our missionary responsibility in Korea.